

T P 700  
Marquis de Langalerie's  
REASONS  
FOR  
RENOUNCING  
THE  
Popish Religion:

WITH THE  
DISCOURSE Addressed to him in  
the French Church of Frankfort upon Oder,  
at his Publick ABJURATION of the  
ERRORS thereof.

To which is added,  
The TESTIMONIAL of the University  
of Frankfort upon Oder.

A N D  
An EXTRACT of the Deliberations of  
the CONSISTORY thereupon.

lo k hornel  
Translated from the FRENCH.

L O N D O N,

Printed and sold by Joseph Downing in Bartholo-  
mew-Close near St. Dunstons Church, MDCCLXIII.



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T H E

# P R E F A C E.

**P**OPERY in Italy is grown so gross and superstitious, that many of the better sort turn Atheists: Seeing no Religion in that, thro' fear, they are forced to profess, inwardly they are aw'd by the Power of none. In France, many Papists stand well enclined to the Principles of the Reformation, cou'd they without danger profess them. The horrid Cruelties inflicted on Protestants, and their Heroic Courage and Constancy under Sufferings; together with the Judgments of God lately on the Nation, by Sword and Famine, have made them bethink themselves.

We at home, after all we have felt, or fear'd, seem less afraid of Popery than ever; our Zeal spends it self in intestine Broils, while the common Enemy makes the Advantage. After all the Plots they have form'd against us, we shut our Eyes, and fall asleep. Is not this a judicial Infatuation for our Sins, Divisions, and vile Ingratitude to God, our great Deliverer?

Priests and Jesuits swarm among us: They are busy in many Countries, to proselyte poor ignorant People to their Party: Many they have seduced already, and daily make progress, getting indigent Peoples Children to educate them at their Pleasure.

If you desire a View of their intriguing Methods, look into a little Piece, called, The Maxims of the Popish Polity in England; Printed not long since. Then they work'd under ground, now more baresfaced. Their main Design at present is to conceal the Absurdity of their Principles, and the Barbarity of their Practices,



## The P R E F A C E.

by downright Falshood, or plausible Extenuations to deceive the Simple: but if ever they get you under their Power, you must cringe and bow to Broaden Wooden Gods, without End or Reserve: You must submit to the Tyranny of their Impositions; your Necks must bear that Iron Yoke, your forefathers could not bear, but shook off at the Expence of their Blood. Masses, Indulgences, &c. must exhaust the Rich while they live, and when they die; and false Trusts hazard their Souls for ever. The Poor must sweat under Penances of all Kinds, while they live, and fry in Purgatory after Death, for want of Pay to the Priest.

If you would not be cheated into the grossest Delusions, read a clear Account of their wretched Principles in a Book just Printed, called, Popery Display'd. If you'd fairly View the horrid Scenes of their bloody Practices, consult their barbarous Persecutions in Piedmont, Bohemia, Hungary, the Palatinate: Peruse the Passages of the Massacres at Paris, in Ireland, and what Ravage these Wolves made among our Ancestors in the Marian Days, as Fox's Books of Martyrs declare. Do we think them grown tamer of late? No certainly, more fierce and cruel by their frequent Disappointments. Read Marolles's Life, and Sufferings; and Bion's Account of the Sufferings of the French Protestants on Board the Gallies, and you may see Popery in its true Colours. They don't burn them publickly at a Stake, that made them lose ground; but now stifle them in Dungeons and Gallies, and make them die a thousand Deaths, by prolonging their Miseries for Years: So that their Craft and Cruelty both improve of late.

Take a View of the Inquisition of Portugal, as Dr. Geddes gives it at the End of one of his Tracts; especially a Relation of one who ran thro' a Course of Cruelty, as appears in the Second Edition of that Book, and you shall see an Emblem of Hell, a perfect Epitomy of its Pride, Craft, Rage, and Fury.

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## The P R E F A C E.

There's one Maxim always in Vogue at Rome, however they disguise it, the most Antichristian and inhuman that the grand Destroyer himself can devise, which is, That he who destroys a Heretic, merits Heaven. Good God! Can such a Device spring in the Heart of Man! Can Beelzebub go farther, than make Religion and Heaven's Rewards an Incitement to Barbarity; to persuade the vilest Cannibals, that they are the best Christians; that such as dip their Hands deepest in humane Blood, should stand highest in the Kalendar of Saints?

The Design of the following Papers being publish'd, is to give the World an Account of those plain and clear Reasons, that induced so great a Bigot to the Romish Religion, to drop it, and embrace the Reformed; and of the kind Providence of God, that strangely contributed thereto. May all that read these Lines, and this great Man's solid Reasons for the Change of his Religion, quit it, abhor it, and keep at the utmost distance from it, so odious to God and all Good Men.

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# Advertisements.

**P**Opery Display'd: Or, the Church of Rome described in its true Colours. Being a faithful Description of the *Romish Religion*, and Comparison of it with the Reformed: Shewing the *Protestant Religion* to be the safe Way to Heaven, and that of *Rome*, the most Unsafe and Dangerous. For a Warning to those who would be saved, to separate themselves from that *Corrupted Church*.

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The

*The Conversion of the Marquis de Langalerie,  
formerly Lieutenant General in France;  
now General of King Augustus's Troops;  
with a Letter written to him by a Friend in  
France on that Subject.*

I Cannot conceive, my Dear Countryman, what is said concerning you in the *Leyden Gazette*, N<sup>o</sup>. 61. of the 20<sup>th</sup> of last July, in the Article from *Frankfort upon Oder*; I have promised my self that I'll give no Credit to it till I'm told by your self, whether it be true that you have chang'd your Religion; and what are the Motives which have induced you to it; hitherto I have admired your Conduct under the Reverse of Fortune, into which Fate had cast you: But now, if this strange News be true, don't take it amiss if I blot you out of my Remembrance, maugre the Inclination which made me think on you heretofore with pleasure: Explain to me, without Disguise, and without Artifice, the Fact in Question, since the Direction I have subjoined is so safe, that your Letters cannot fall into any other Hands than those of,

S I R,

Your, &c.

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*The Marquis de Langallerie's Letter, containing A brief Account of his Conversion, and the Motives thereto, written to a Romish Friend: To which are added, a Discourse address'd to the said Marquis in the French Church at Frankfort upon Oder, the 19th Day of July 1711, being the Day of his public Abjuration of the Errors of the Romish Church; and Two Testimonials, one from the University, and the other from the French Church of the said City.*

S I R,

**I** Easily foresaw, that you would be extremely surpris'd to hear, by the *Dutch Gazette* of July the 20th, 1711, that after long and serious Reflexions, I have abjured the Errors of the *Romish Church*, to make public Profession of the Truths of the Reformed Religion. This change, which you had never expected, because you know the Zeal I always had for the Religion of my Fathers, seems so surpris'ing to you, that you find it difficult to persuade your self that it's true: But the Fact, Sir, is so evident, that there is no room left to doubt of it; nay, I am free to say, that 'tis from thence I derive my greatest Glory, and the most just Reason I have to bless God, who has led me out of the *Region of Darkness*, into the *Kingdom of his marvellous Light*: But since you are desirous to know the true Motives which have oblig'd me to forsake your Religion, I'll lay them before you in a few Words; my Honour, your Edification, and that of the Public, equally require that I give you a reasonable Satisfaction herein.

But before I descend to those Particulars, permit me, Sir, to give you here a short Account of my Conversion, after having declared to you, with  
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*The Marquis de Langalerie's Letter.* 3

all the sincerity an Honest Man can be capable of, that I am not Impious enough to be willing to trifle with GOD and Religion ; and that the Reason of my forsaking your Communion is, because GOD has inclined my Heart to labour seriously in the Affair of my Salvation, and had made me clearly perceive that I could not do it whilst I remained in your Religion.

Behold, Sir, how the Wise Providence of GOD conducted me to this happy End! Being last Winter in the uttermost Parts of *Poland*, and on the Frontiers of *Hungary*, I found my self encompassed on all sides with the sad Calamity of the *Plague*; busied with the thought of Death, and a Concern for my Salvation, I thought it was time to labour after it in good earnest; and that this Affair was of so great Importance, that I ought to apply my self wholly to it: I was, as you know, Sir, so hot a *Roman Catholic*, as to endeavour to make Profelytes, which did by no means become a Person of my Character; being full of Zeal for the Conversion of the pretended *Heretics*, I was far from neglecting that of the *Marchioness* my dearest Spouse, (for you are not ignorant, Sir, that she is of the Reformed Religion) in view whereof, I often put her into the Hands of the *Abbots* and *Priests* of your Religion; but she engag'd them with so much strength, yea, she even triumph'd over them so gloriously, that I was ashamed of their defeat: The Texts of Holy Scripture which she cited to them so a propo, the solid Reasons whereby she confounded them, made such an impression upon my Heart, that the Aversion I had till then entertained against the Reformed Religion began to wear off, I was even willing to study it to the Bottom, that I might not rashly condemn an infinite Number of wise Persons, who chose rather to suffer Punishment, Poverty, and Death it self, than to forsake the Profession of it.

4 *The Marquis de Langalerie's Letter.*

Being mov'd by this desire, I read, amongst others, three Books which Providence, as I may say, put into my Hands, and whereof, by the Direction of Divine Grace, I made a quite contrary use to what I design'd: For I propos'd to make use of them for the Conversion of the *Marchioness* my Spouse, hoping that I might be able to convince her from the Writings of the Divines of her Religion: But GOD, whose ways are wonderful, made use of them to draw me out of Error, and to lead me to the full knowledge of the Truth: The first of these Books is the *Abridgment of Controversies*, by Mr. *Drelincourt*. The second is, the *Shield of Faith*, by Mr. *Dumoulin*, against the Jesuit *Arnoux*; and the third is, *The Continuation of the Accomplishment of the Prophecies*, by Mr. *Jurieu*; but the most excellent of all the Books, which I have had the Happiness to read, is most certainly the Holy Bible, of the *Louvain* Translation, which you cannot suspect, seeing it is done by your own Divines, and which Mr. *Drelincourt* makes no difficulty to use in his Writings against them.

I'll tell you anon, Sir, how that Holy Book began to shew me the Errors of your Religion: But that I may not break the thread of my Narrative, I shall add, that as I was halting between the Church of *Rome*, the Reformed Religion, and the Confession of *Augsbourg*, I resolv'd to go to *Frankfort upon Oder* in *Brandenbourg*, to be instructed thoroughly by the Professors of that famous University, of the Differences there are between these three Religions. I was no sooner arrived there, the 22th of June 1711. but I desired of'em the favour to hear what I had to propound to them, and to instruct me more fully in the Confessions of Faith which divide *Protestants*; the Professors of that University, whose Learning and Zeal gives them the great Character they bear in  
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the Church of *Jesus Christ*, and in the Republic of Letters, charm'd to have so fair an opportunity put into their Hands of labouring in the Propagation of the Faith, appointed the famous Mr. *Strimefius*, Divinity Professor, and first Pastor of the *German* Reformed Church, and Mr. *Cauffe*, Pastor in ordinary to the *French* Church, and Professor extraordinary, to solve my Difficulties, and to remove all the Doubts I still retain'd concerning their Religion: Our Conferences began the 25<sup>th</sup> of *June*, and ended the 16<sup>th</sup> of *July*; In the mean time, Sir, that *French* Pastor took great Pains every Lord's-Day in explaining Controversial Texts, which tended not a little to shew me more and more the Errors of your Religion.

In short, Sir, after several Conferences, wherein we examin'd with a great deal of Attention all the Doctrines of the Church of *Rome*, those of the Confession of *Augsbourg*, and those of the Reformed Religion; being undeceiv'd in the first, well enough satisfied with the second, and fully convinced by Scripture and Reason of the Truth of the third, I mean of the Truth of the Reformed Religion, I made public Profession of it the 19<sup>th</sup> of *July* last, after having abjur'd the Errors of Popery in the *French* Church of *Frankfort* upon *Oder*, before the University, and a vast Number of Persons of Distinction, whom the Solemnity of the Fair had brought into that City.

This, Sir, is in a few Words the History of my Conversion, by which you may judge that I did nothing hastily and without knowing the Cause; but that I proceeded with mature deliberation, and a serious Examen of the Three Religions I have been speaking of.

But it is time, Sir, that I should satisfy your impatience, by laying before you the Motives which induced me to change my Religion. You'll agree with me, if you will but take the Pains to consider them without Prejudice, that they are so strong and so powerful, that one cannot help yielding to them, unless

6      *The Marquis de Langalerie's Letter.*

less one be given up to strong Delusions, to believe a Lye.

I. Motive. (*The Imposture of the Louvain Doctors.*) That which first induced me to forsake the Communion of your Church, was the strong and violent Impression I received in reading the Table, Printed with approbation, at the end of the *Louvain Bible*; where I read a very great Number of Texts upon which they pretend to found *the Mass, Purgatory, the Invocation of Saints*, and the greatest Part of the Errors of the *Romish Church*: But wou'd you believe it, Sir? when I turned to the Texts in the same Bible, I found nothing of what the Author had the Front to put down in the Table. What can you say to this Imposture? It is so palpable, that one needs but to have Eyes in order to discover it: Besides, it is so much the more odious, as it is observed to be the common Practice of your Divines: I must own, 'twas this piece of Knavery which first made me doubt of the Truth of your Religion, and powerfully excited me to examine all that it teaches.

II. Motive. (*Popery is Antichristianism*.) Being astonished by the first Motive, I immediately set myself to study the Pope and his unjust Pretensions: And after having duly reflected thereon, I was convinced by reading the 2d Epistle of St. Paul to the *Thessalonians* (Chap. II. v. 3, 4.) the *Revelations*, (Ch. XIII, XIV, XVII.) and the Continuation of the Accomplishment of Prophecies, published by Mr. Jurieu, that the Pope is *Antichrist*, that Popery is *Antichristianism*, and that the *Fifty two Characters* which that excellent Minister has given them, are so perfectly theirs, that 'tis not possible for one to fail of knowing them thereby: Hence I saw plainly that Popery is not the Religion of *Jesus Christ*; that the Pope cannot be either the Head of the Church, or the Vicar of *Jesus Christ*, or the Successor of St. Peter, or Universal Bishop, as his Flatterers pretend he is.

III. Motive. (*The unclean Lives of the Popes.*) But, Sir, since I am speaking of the Pope, give me leave to tell you, that another Motive to change my Religion

gion is taken from the unclean and disorderly Lives of the greatest Part of your Popes; for in reading their History, which took me up six Months time, I found that many of them have been, even by the Confession of your own Historians, Idolaters, Heretics, Schismatics, Adulterers, Impious Men, and Simoniacs: Pray, Sir, does this, in your Opinion, agree with the glorious Titles which they bestow on themselves, as *Holy Father, most Holy Father, his Holiness*? Could such unclean profligate Popes be the Head of a Church, which, by the nature of its Institution, ought to be *Holy, without Blemish, and without Spot*; This, Sir, was the third Motive to my Conversion.

IV. Motive. (*The Toleration of infamous Places.*) This Motive is taken from what is practised at Rome, where the Pope not only permits infamous Houses, but also receives an unjust Tribute from them; what can you say to it, Sir? Does that agree with the Law of God, which says, *There shall be no Whore nor Sodomite among God's People*, (Deut. XXIII. 17.) Does it agree with the Gospel of *Jesus Christ*, which most severely forbids Uncleanness, Fornication, and even immodest Looks? Does it agree with that Precept of St. Paul, (Eph. XV. v. 2.) which says expressly, *But Fornication and all Uncleanness, — let it not be once named amongst you as becometh Saints*.

They tell us, that 'tis in order to prevent greater Sins, that the Pope permits these infamous Places; but judge of this your self without any prejudice: Can this pretence be lawful? for if, as St. Paul says, it is not lawful *to do evil that good may come of it*, (Rom. III. v. 8.) can it be lawful to commit one Sin, in order to avoid another? And may one under that pretence, violate the most inviolable Precepts of the Law of God, and the most holy Maxims of the Gospel of *Jesus Christ*? What can you say to this, Sir, is not this Motive to my Conversion both just and lawful?

V. Motive. (*The Trade of Buying and Selling Indulgences.*) But here is another, which is not less powerful;



erful ; 'tis the same which formerly provok'd *Luther* and all *Germany*, you easily perceive that I mean the shameful Traffick of Indulgences ; for can one sell for ready Mony the Remission of Sins, which we obtain only by the Blood of *Jesus Christ*? And can one by this scandalous Trade, deliver Souls out of their pretended Purgatory, which has no Foundation in the Holy Scriptures, and which owes its birth, as Indulgences do, to a sordid Interest, and a dishonest Gain?

VI. Motive. (*The Simony of Popery.*) Would you know, Sir, the Sixth Motive to my Conversion, I'll tell you in a Word, 'tis the infamous Simony which your Religion practiseth in the Sight of Heaven and Earth ; for it is as clear as Light it self, that your Church sells the Remission of Sins ; the famous Tax of the Apostolic Chancery, where the Pardon of every Sin has a certain Price set upon it, does not permit us to doubt of it ; Baptism and Masses, that is to say, what is held to be most Holy in your Religion, is also exposed to sale. Now after all this, can you believe, Sir, that your Church, thus convicted of Simony, is the Church of *Jesus Christ*, who said to his Disciples, *Freely ye have received, freely give*, (*Matt. X. v. 8.*) How can the Head of your Church boast of being the Successor of *St. Peter*, who said to *Simon Magus*, *Thy Money perish with thee, because thou hast thought that the Gift of God may be purchased with Money!* (*Acts VIII. v. 20.*)

VII. Motive. (*The unknown Tongue.*) But, Sir, another Motive to my Conversion, which I entreat you to weigh and consider thoroughly, is the barbarous Language your Church makes use of in her public Service, and in private Prayers, which is not understood by the People, especially by the unlearned, and is condemned by *St. Paul*, (*1 Cor. ch. 14.*) Shall I venture to tell you, Sir, but why should I not ? that I lived Fifty Years together in your Church, without receiving any Edification ; for being no Scholar, I could never understand what the Priest said to God in

in the Mass, nor what I myself asked of Him in my Prayers. Can you then be surpris'd, Sir, if I have sought in the Bosom of the Reformed Church, a Consolation which I could never find in the Church, within whose Pale I had the misfortune to be born.

VIII. Motive. (*The forbidding the Reading of the Holy Scripture.*) This Motive to my Conversion, is a Consequence of that which went before, at least it proceeds from the same Principle, having a tendency to conceal the Errors of your Religion from the People; 'tis the impious Prohibition which your Popes, and the Commissaries of your Council of *Trent*, have made of Reading the Holy Scriptures, contrary to that Precept of *Jesus Christ*, (*Joh. V. v. 39.*) *Search the Scriptures* diligently. This Prohibition, which is directly opposite to the Commandment of God, forms a Prejudice against your Church, which is by no means favourable to her; for, in short, Sir, what does she fear? If her Doctrines are agreeable to the Holy Scripture, why do they forbid the Reading of it? The Reformed Pastors don't do so, far from forbidding the Reading of the Word of God to their People, they most expressly charge them to confer their Doctrine and their Sermons with the Holy Scripture, not doubting but they will find them to agree perfectly with that infallible Rule of Truth. I am sensible, Sir, that this is but a Prejudice; but then, 'tis a Prejudice which brings the greatest Glory to the Reformed Religion, as it reflects the greatest Shame and Disadvantage upon yours.

You must not tell me, Sir, that this Article is somewhat mitigated in *France*, and that of late Years, the People are allowed the liberty of Reading the Scripture; for, not to say that this is done by virtue of a Dispensation from the Bishop, remember, Sir, what a Stir the *Jesuits* made against the *Port-Royal* Divines, about the Translation of the *New-Testament* of *Mons*; what efforts

efforts did they not make to have the Reading of it forbidden, as if it had been the most dangerous Book in the World? In short, Sir, be pleased to remember, that in *Italy*, in *Spain*, in *Portugal*, and wheresoever the Pope governs absolutely, one cannot read the Holy Bible without running the risque of being thrown into the *Inquisition*: You must own, Sir, that there is nothing more unjust, nothing more odious, than the Holy Scriptures being forbidden you, and that the Motive I have taken from it, to separate from your Communion, would alone be sufficient to justify my Conduct, even tho' it were not joined with so many others, which are much stronger, and more powerful.

IX. Motive. (*Transubstantiation and its Consequences.*) 'Tis amongst these I place the monstrous Doctrine of Transubstantiation, which has no Foundation in Holy Writ, and which is moreover repugnant to the purest Light of Reason and good Sense. Permit me, Sir, to add to this very Motive the terrible Consequences of Transubstantiation; I mean, the Corporal Presence of *Jesus Christ* in the Sacrament, the carnal Eating the Sacrifice of the Mass, and the Adoration of the Hoste; Errors so contrary to the Institution of *Jesus Christ*, in the VIth Chapter of *St. John*, and to the Epistle to the *Hebrews*, that nothing can be more so: Pray, Sir, do but read the Passages I just now cited, and you will be fully convinced of it.

X. Motive. (*The taking away the Cup.*) But one of the most powerful Motives which determined me to forsake the Communion of your Church, is the great Sacrilege, and the horrible Outrage she has committed in denying the People the use of the Sacred Cup; I have read in the Gospel, that *Jesus Christ* has instituted the Holy Sacrament of his Supper, under the Two Kinds of Bread and of Wine; that He has said to all the

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*The Marquis de Langalerie's Letter.* 11

Communicants, speaking of the Cup, *Drink ye all of it*, (Matt. XXVI. 27.) I know that St. Paul charges every Believer to *drink of the Cup of the Lord*; (1 Cor. XI. 28.) I know also what Pope *Gelasius* said concerning the *Manichees*, who deprived themselves of the Cup, because their Sect possessed them with an abhorrence of Wine, that the Partition of the Sacrament cannot be practised without a great Sacrilege.

In fine, Sir, I know that the Communion under both kinds was in Use in the Christian Church till the 14th Century; the venerable Fathers of the Council of *Constance*, who had the Impudence to retrench the Cup, have themselves acknowledged this Truth; however they have not failed to render themselves guilty of the most enormous of all Sacrileges; Can you believe after this, Sir, that your Church is the true Church of *Jesus Christ*, when she opposeth the most Holy of all his Institutions, and amongst all his Precepts that which is most solemn and express?

XI. Motive. (*The Second Commandment retrench'd from the Law of God.*) But now I am speaking of Outrages and of Sacrilege, here is another which your Church has committed, and which has furnish'd me with the Eleventh Motive to my Conversion; you perceive, Sir, that I mean the prodigious Outrage, and the horrible Sacrilege, whereof your Divines are become guilty, by retrenching from the Law of God the Second Commandment, which forbids the Worshipping of Images, without fearing the Curses and the Anathema's, which *Moses*, (Deut. IV. v. 2.) St. Paul, (Gal. I. v. 8.) and St. *Jahn*, (Rev. XXII. v. 19.) denounce against those who shall dare to take away ought from the Law of God, and from his Holy Gospel; truly, Sir, if this don't move you, I know nothing that can do it. For my Part, I confess there is nothing that has made a deeper Impression upon me.

XII. Motive. I am not able to pass under silence *The Invocation of Saints, their Mediation, and the Merit of Works*, which have furnished me with the Twelfth Motive to my Conversion; for how can one remain in your Church, when she teacheth these three Errors, which are so contrary to Holy Scripture, which teacheth us that we must invoke, or call upon, none but God, *Psal. L. Rom. X. 1 Tim. II. 2. 1 Joh. II. Joh. VI. Eph. II. v. 8.* and that *Jesus Christ is our only Mediator, our only Advocate; that no Man cometh unto the Father but by Him; that we are saved by Grace, by Faith; and that not of our Selves: it is the gift of God: Not of Works, lest any Man should boast.* Can any thing be more diametrically opposite to what is taught amongst you, than these express Texts of Holy Scripture, which I have now cited to you?

XIII. Motive. But what will you say, Sir, to the Thirteenth Motive, which powerfully engaged me to quit your Religion? 'Tis *your Priests horrible profaning their most Holy Sacrament of the Altar*, which they call *their God*, when they compel a Reformed, holding a Knife to his Throat, to receive it, upon pain of being drawn on a Hurdle by the common Hangman, and cast to the Lay-stall after his Death, tho' at the same time he declares that he does not believe that your Host is the real Body of *Jesus Christ*, and that he looks upon it at best to be but a Wafer, that was baked between Two Irons; if the Spirit of God had not forsaken your Church, could she ever have fallen into such a Profanation? Would she ever have cast her Pearls before those whom she looks upon as Dogs, and give to those whom she calls Heretics, that which she believes is the sacred Body of *Jesus Christ*, and which they behold with extreme Horror?

Suffer me, Sir, to mention under this Head, *the Profanation of Holy Baptism*, which is practised in your Church in so scandalous a manner, when

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'tis administred to Vessels and to Bells, as if they were reasonable Creatures, comprehended in the Covenant of God; 'tis to me a Scandal I cannot get over. What, Sir, ought Baptism, that Holy Sacrament of our Regeneration, to be administred to Bells, to Vessels, to dead and to inanimate Creatures? Is not this to mock God, and to jest upon the most venerable Mysteries of Religion? I tremble with horror, when I call to mind, that in *France* I stood Godfather to a Bell, which was Baptized in the Name of the Father, of the Son, and of the Holy Ghost, after several ridiculous and extravagant Ceremonies.

XIV. Motive. But that is not all, Sir, here is another Motive to my Conversion, which may seem to you to have less weight than the foregoing incitements: But nevertheless it did affect me very sensibly, 'tis that which I have drawn from the *false Miracles, whereby your Religion endeavours to authorize its Errors*; the fabulous Legends of the Saints, the idle Tales, the artificial Fables invented to support the Error of *Christ's* Bodily Presence in the Sacrament; pray, Sir, is all this compatible with that Spirit of Truth which should lead the *Church into all Truth*? What shall I say, Sir, of the miraculous Assumption of the Virgin, the Festival whereof is celebrated in your Church with so much Superstition; does not that Fable, which has so great an influence on your Worship, shew that God has entirely given you up to a Spirit of Error? For to deal plainly, Sir, in what Gospel, in what Chapter, in what Epistle of the New-Testament, has any one ever read, that the Holy Virgin was transported in Body and Soul into Heaven? Is there so much as one Word said about it in the whole Bible? Who knows not that this Fable was invented meerly to justify the Worship of *Hyperdulia* which you pay her, without any expreis Order from the Word of God.



14 *The Marquis de Langalerie's Letter.*

The XV. Motive which induced me to forsake the Communion of your Church, is most worthy of your Attention ; 'tis *her Spirit of Persecution*, which is wholly opposite to the Spirit of the Gospel : The Spirit of your Church, Sir, is a Spirit of Violence and Cruelty, she breaths nothing but Blood and Slaughter ; the Spirit of *Jesus Christ* is a Spirit of *Sweetness*, which breaths nothing but Love and Charity ; *Blessed are they*, says he, *who are persecuted for Righteousness sake ; for theirs is the Kingdom of Heaven*, (Matt. V. 10.)

Let us speak the Truth, Sir, can this Blessedness belong to your Church, to that cruel and bloody Church, which, far from being Persecuted, as the Disciples of *Jesus Christ* have almost always been, persecuteth others with Fire and Sword, and which is the most intolerant of all Sects, witness the Inquisition she establishes in all Places of her Dominion ; witness the cruel Massacre of *St. Bartholomews* ; witness the Dragoons of our Times, those armed Missionaries, who by all sorts of Violences have constrained the Reformed in *France* to abjure with their Mouths, the Truths of their Religion ; have made almost as many Hypocrites as there are new Converts in that Kingdom ; unpeopled Towns and Villages ; driven out of their Country above three Hundred Thousand *Frenchmen* ; Kill'd, Massacred, Hanged, broken on the Wheel, and caused an infinite number of unhappy People to perish upon the Gallies and in dark Dungeons, whose only Crime was, that they desired to serve God, according to the Dictates of their own Consciences, and as the Laws of the Gospel enjoin : You know very well, Sir, having read Ecclesiastical History, that the Church of *Jesus Christ* has almost always suffered Persecution, but that she never made others undergo it ; your Church has always persecuted other Christian Societies, from whence you may conclude, that she has no Title to the Kingdom of Heaven,

Heaven, which belongs only to them who suffer Persecution *for Righteousness sake*, and that I have good Grounds to separate from her Communion, seeing her Spirit is so opposite to the Spirit of the Gospel.

FINALLY, Sir, to gather into one all the Motives which have determined me to leave the Bosom of your Church, I'll tell you that I have taken out of the Holy Bible 252 Verses, which would be too long to insert here, which do not permit me to doubt that *your Church teaches several Doctrines which are False, Erroneous, pernicious, and entirely opposite to Salvation*: Now as GOD has enlightned me by the Grace of his Holy Spirit, to make known his Truth unto me, I have taken a firm Resolution to follow it whatsoever it costs me, lest after having known my Master's Will, I should be beaten with more stripes if I did not do it, than he, who not having known it, did it not likewise, (*Luk. XII. v. 17.*)

These, Sir, are in brief, the principal Motives which induced me to leave your Religion, you'll doubtless find that this Letter is a little Controversial: But what would you do in such a Case? I could not speak to you of Sieges, and of Battles, in a Letter wherein you desire me to give you an Account of the Motives which prevailed over me to change my Religion: Be pleased to remember that I do not write to you now in the capacity of a General, but under the Character of a Profelyte: And at the same time do me the Justice, Sir, to believe, that in separating from your Communion, I have not laid aside the Spirit of *Christian Charity* with respect to those who still remain in it, and particularly with respect to my dear Relations and Friends, to whom I bear record that they have a Zeal for their Religion, tho' 'tis a Zeal without Knowledge, which obliges me to pray to GOD from the bottom of my Heart, that He would vouchsafe them the same

same Lights wherewith he has been pleased to enlighten me; that coming to the knowledge of the Truth, we may all be saved. Be persuaded, Sir, that you are included in this Prayer.

*A Discourse address'd to the Maquis de Langalerie in the French Church of Frankfort upon Oder, the 19th of July 1711, being the Day of his publick Abjuration of the Errors of the Romish Church.*

**S**IR, and most Honoured Brother! I have no Words that are capable of expressing to the Life the Joy which your Conversion excites in the Hearts of those who compose this holy Assembly; if the Angels in Heaven rejoice at the Conversion of a Sinner, (*Luk. XV. v. 10.*) what ought our Joy to be, who see a change which brings you such Glory and Salvation, and so much Comfort and Edification to the Reformed Church? After having blessed God, who comforts us with so great an Example, I must, to discharge my Duty, to answer the expectation of this numerous Assembly, and the Desires of your own Heart, ask you whether you do not now publickly renounce the Errors of the *Romish Church*, as you have already done in private? You do then, Sir, and *M. H. B.* according to the Confession of Faith which we have laid before you, renounce the Infallibility of the Pope, that of his Councils, his Title of Vicar of *Jesus Christ*, of *St. Peter's* Successor, of universal Bishop, and of visible Head of the Church; the Treasure of his Indulgences; Transubstantiation, and its consequents; the corporal Presence of *Jesus Christ* in the Holy Sacrament; the carnal Eating the Sacrifice of the Mass; the retrenching the Cup, and the Adoration of the Hoste; you renounce also the Invocation, and the Mediation of Saints,



Saints, the Merit of Works, the fabulous Purgatory, and the other Errors which are taught in the Church of *Rome*. —

— To which the Marquis de *Langalerie* having answered, Yes ; the Preacher immediately rejoin'd.

— What a Holy and Religious Spectacle do you this Day present to our Eyes ? and what a glorious Spirit is that which leads you, which animates you, which fortifies you ! that humbling your self before this Chair of Truth, in the presence of the Great GOD, *who trieth the Heart and the Reins*, and in the sight of the Angels, who are present in our Holy Assemblies, that being moved with a sincere desire of Salvation, and being obedient to the Grace which calls you, and which raises you above your self, you this Day renounce the Prejudices of your Birth, the Errors which you had suck'd in with your Mother's Milk, and which had fortified themselves in you by long and continued Habits, in order to embrace the Truths of our Holy Religion, which is almost every where hated and persecuted ; Pretences, Habits, Engagements, shame of Turning, fear of what the World will say of it ; loss of Hope on the one Hand, the uncertainty of being able to make your self amends on the other, the vain and specious Reasons of Flesh and Blood : None of these things have been able to keep you back, or to weaken your Zeal. Thanks be to *Jesus Christ*, your fervour, far from declining, has grown up even into a holy Impatience of professing the Truth which you have already known ; you have thought the time long, and I can say, that you have desired nothing with greater earnestness, than to see this happy hour, wherein GOD breaking all your Bonds in sunder, and admitting you into the Liberty of his Children, translates you from the Kingdom of Darkness, into the Kingdom of his marvellous Light. May Heaven favour your Enterprise !

18 *Marquis de Langalerie in the French Church.*

This happy Moment, this Period, which brings along with it your truest Glory, is arrived; you this Day see your desires accomplished, and are happy in having known the Truth, more happy in having believed and confess'd it before Men. Whence can so holy and so generous a Resolution proceed, but from a lively and victorious Faith? For, *this* (saith St. John) *is the Victory which overcometh the World, even our Faith*, (1 Epist. ch. V. v. 4.) 'Tis *Faith* which has taught you that the Salvation of your Soul is *the one thing necessary*, the only important Thing, the only Good, the only true Happiness; that one cannot pay unto GOD too pure, nor too perfect a Worship; and that after one has serv'd Him according to the Traditions of Men, there is nothing more safe, nor more comfortable, than to serve Him according to his Commandments. How different, Sir, and *M. H. B.* will your state be henceforwards from that wherein the misfortune of your Birth had engag'd you? (Eph. V. v. 8.) *You was sometime Darkness*, but this Day you become *Light in the Lord*. You formerly read the fabulous Legends of the Saints, you will henceforwards read the comforting Truths of our Holy Scriptures: you join'd heretofore in a carnal and ridiculous Worship, which is celebrated in an unknown Tongue, you will henceforwards join in (Rom. XII. v. 1.) *a reasonable and spiritual Service*, which we pay unto GOD in a known Tongue, (1 Cor. XIV. 15.) *you'll pray with the Spirit, and you'll pray with the Understanding also*; you were heretofore affrighted with the Thoughts of the chimerical Fire of Purgatory, you'll now be greatly comforted with the assurance which the Gospel Truths give you, that *the* (1 Joh. I. v. 7.) *Blood of Jesus Christ* the true Purgatory of our Souls, *will cleanse us from all Sin*. You were heretofore in doubt and uncertainty when you called upon the Saints in Paradise, who not knowing our wants, cannot supply

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*A Discourse address'd to the*

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supply them; you'll henceforwards have this as-  
surance, that calling upon God according to his  
Will, He will hear you, since He is able to  
grant us more than we ask: Being blinded thro'  
the Prejudices of your Education, and deceived by  
the Sophisms of your false Teachers, you look'd  
upon the Pope as visible Head of the Church;  
you were possessed with the Doctrine of Tran-  
substantiation; of the bodily Presence of *Jesus*  
*Christ*; of the carnal Eating of the Sacrifice of  
the Mass; and of the Adoration of the Hoste:  
But now that the pure Lights of the Gospel  
shine upon you, you'll reject all these Errors;  
you'll see that *Jesus Christ* is the only Head of  
the Church; that *she has been espoused but unto*  
*one Husband*; that His Body, which the *Heaven*  
*must contain until the Times of the Restitution of*  
*all things*, can be no otherways present in the Sa-  
crament, than after a *spiritual manner*; that 'tis  
thus we are to eat it, since the Words of *Jesus*  
*Christ*, who commands us to eat his Flesh, are  
*Spirit and Life*; you'll see that the Sacrifice of  
the Mass is absolutely unprofitable, seeing our  
Lord *Jesus Christ* by *one offering* upon the Cross,  
*has perfected for ever them that are sanctified*, (Heb.  
X. v. 14.) You'll see that the Adoration of the  
Hoste is meer Idolatry, since they who Worship  
it have no certainty of its being the Body of  
*Jesus Christ*. Whilst you lived in the Communi-  
on of the *Romish Church*, you were deprived of  
the Use of the Holy Cup, you will in our Re-  
ligion, be restored to what, by a fearful out-  
rage, was taken from you in the other: In fine,  
instead of relying on your own Merits, and the  
Satisfaction of the Saints, you will trust to the  
Mercy of God, and the infinite Satisfaction of  
*Jesus Christ*. Observe, Sir, and relish the Plea-  
sures and Advantages which you already find in  
our Holy Religion. *O taste and see how good the*  
*Lord is to his Israel*, taste and see how good H



20 *Marquis de Langalerie in the French Church,*

is towards you, since He causes you hencefor-  
wards to enjoy all the Privileges of his Children,  
bless Him from the bottom of your Heart, for  
that after having dissipated your Darkeness, He  
permits you to rejoice in his Light: But remem-  
ber, that the greater your Lights are, the more  
indispensible are your Obligations to lead a Ho-  
ly Life. You have cast away the Works of Dark-  
ness, but you ought also to put on the Armour of  
Light; Wherefore, according to St. Paul's Exhor-  
tation, (*Eph. VI. 13, 14, &c.*) take unto you the whole  
Armour of God, that you may be able to withstand  
in the evil Day, and having done all to stand. Stand  
therefore, having your Loins girt about with Truth,  
and having on the Breast-plate of Righteousness:  
And your Feet shod with the Preparation of the Go-  
spel Peace. Above all, taking the Shield of Faith,  
wherewith you shall be able to quench all the fiery  
Darts of the Wicked. And take the Helmet of Sal-  
vation, and the Sword of the Spirit, which is the  
Word of God, to fight against the Vices and Er-  
rors which may assault you on the right Hand  
and on the left. These, Sir, and most Honour-  
ed Brother, are the new Enemies which I op-  
pose to your Courage and Christian Magnanimi-  
ty; Fight therefore as a good Soldier of the  
Lord Jesus, the good Fight of Faith: But remem-  
ber that if you would come off Conqueror, you  
must overcome your self, and make no Peace  
with your Passions till you have gain'd a per-  
fect and compleat Victory over them: This is  
what the Holy Religion which you this Day pro-  
fess does indispensibly oblige you to. You per-  
ceive from hence, Sir, and *M. H. B.* that your  
Duty is great, and your Obligations strict, but  
the Recompences which await you, are yet great-  
er; methinks I hear a Voice from Heaven which  
answers the Prayers and Vows you address thi-  
ther, and that God returning you Promise for  
Promise, says to you this Day; You come out

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*A Discourse address'd to, &c.*

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of the Darkneſs of Error, I will instruct you more and more with the Light of Truth; you lay aside your own Sense, I promise to endue you with my Spirit; you *confess me before Men*, I will *confess you before my Father*, and before his Angels, (*Matt. X. 32.*) you embrace my Cross, and my Religion, I will give you my Throne and my Crown; (*Rev. III. v. 21.*) These, Sir, and *M. H. B.* are the Recompences which you may expect from the Mercy of the Lord, and which I wish you in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

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A Testi-

A Testimonial given to the Marquis de  
Langalerie by the University of Frank-  
fort upon Oder.

*Decanus Senior, ceterique Professores Theologicae  
Facultatis Viadrinae.*

**L**ECTORIBUS benevolis pro cuiusque dignitate, & gradu in Ecclesiâ, vel Politia maximè conspicuis, & observandis, his à nobis expetitis Testimonialibus publicè insinuamus, Perillustrem Marchionem Dominum de Langalerie, Equitem; Dominum de la Motte-Charante, Tonne-Boutonne, & Biron, in Gallia, &c. Virum in Pontificiâ Ecclesiâ natum, educatum, & per plurimos ætatis suæ annos huc usque sine ullo conscientiaæ erroneæ scrupulo versatum. Singulari Dei gratiâ per Lectionem Bibliorum Lovaniensium, nec non quorundam Scriptorum Doctrinas Pontificias juxta normam verbi divini examinantium eo usque illuminatum fuisse, ut quamvis intelligeret Pontificiam Ecclesiam per retentum ab ea explicitum Fidei Christianæ fundamentum, hætenus pro Ecclesia Christiana habendam esse, non minus tamen perceperit clarissimè, eandem per adjectum aliud eique proprium fidei fundamentum (verum & genuinum Christianæ Fidei implicite subruens) perque huic fundamento superstructa alia quàm plurima Dogmata perniciosa in Antichristianam Ecclesiam etiam tantò magis degenerasse quantò contentiosius humana sua inventa Christianis omnibus obtrudit, conscientias horum ad eadem illa strictius, quoque, quàm ad ipsa Dei Præcepta obligare nititur, hoc Pacto in Capite suo juxta verissimè



num Antichristi Characterem in Ecclesia Dei sedens, seque super omne, quod Dei est nefariè extollens; Cum verò porro idem Vir Illustris per Anathemata Tridentini Concilii fatis superque informatus esset, sibi citrà adstipulationem erroneo Pontificiæ Ecclesiæ fundamento; & ex hoc deductis falsis dogmatibus factam, à Pontificiâ Ecclesiâ locum concedi nullum posse, idcirco cum animo suo constituit puriori Ecclesiæ, nullamque conscientiæ vim illaturæ, sese adungere. Cæterum quo tam in veritate agnitâ magis magisque confirmaretur, quàm in puriori Ecclesiâ, per, Eheu! ingens Schisma divisâ, ad eam ejus partem deduceretur, quæ & Scripturæ Sacræ dictis propiùs accedit, & ab indecoro Schismate abhorret majis, huc loci ad nos venit, a Facultate Theologica nostræ Viadrinæ, Confirmationem, & Informationem ulteriorem periturus: Hæc igitur pro muneris sui ratione, summoperè gavisa occasionem sibi suppeditari veritatem cœlestem propagandi, atque in hac ipsa Profelytum adeò Illustrum stabiliendi, ex numero suo aliquem delegavit, qui id omne, quod à nobis exspectabat, Profelytus noster, per benedictionem divinam rite, & feliciter præstaret; Ab hoc delegato Venerando D. D. Strimesio Collega nostro celeberrimo, & honoratissimo Informatio Linguâ Latinâ peracta quidem est feliciter, interveniente Interprete Linguæ Gallicæ gnaro, ut pote, quæ Viro illustri vernacula erat, quâ in re Vir Reverendus D. Causse Professor extraordinarius, & Ecclesiæ Gallicanæ Pastor eruditus, & facundus partes quoque suas fideliter sustinuit; De successu, & nobis, maximè vero Viro Illustri gratulamur qui tandem Reformatam Ecclesiam nostram Christianam, purissimam esse deprehendit ipsâ re; cui proinde absque mora diuturniori citrà omnem tamen ab unica Christi Ecclesiâ Catholicâ Separationem publicâ professione, & receptione conjungi oporteret, idque serio expetivit. Die ergo 19 Julii, qui in Dom. VII. Trinitatis, & Nundinarum Initium incidebat. Huic Actui constituto, præsentibus, præter Illustrum nostrum

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Profelytum, aliis quoque Viris honoratis, etiam primæ dignitatis, tam hic degentibus, quàm extraneis, ab eodem Viro Reverendo Domino Cauſſe poſt Concionem huic Actui convenientem huiusmodi Denunciatio Conſerſionis Eccleſiæ Gallicanæ cœtu frequentiori facta eſt: Virum nempe hunc Illuſtrem abjectis, & renunciatis omnibus Eccleſiæ Pontificiæ erroribus Reformatæ ad verbum Dei Eccleſiæ, huiusque veritatibus cœleſtibus toto pectore accedere, & ab hoc ipſo die dictæ Eccleſiæ membrum eſſe fore; Gratias etiam devotiſſimas, Deo Opt. Max. in Filio ejus unigenito exſolvere, quod mentem ſuam veritate cœleſti illuſtraverit, & imbuerit; tandem enixiſſimè eundem precari, ut ſe omneſque veros Chriſtianos in agnitâ veritate, & Doctrinâ, quæ ad pietatem ducit magis, maji que confirmare, roborare, & fundare dignetur; quò per unicum inter Deum, & homines Mediatorem Dominum, & Servatorem noſtrum Jeſum Chriſtum, Fidæi noſtræ finem, quæ animarum noſtrarum Salus eſt, in virtute Spiritûs Sancti, ad ſempiternam gloriam Dei Ter-unius conſequantur. Cum itaque hic Militiæ Dux Cornelio non planè diſſimilis, licet non per apparitiones, & viſiones per Sermonem tamen Apoſtolicum, ad Chriſti puram fidem modo conſerſus ſit, inſuper habitâ ſuſpectâ Doctrinâ quam Roma quaſi ex Cathedra Petri ſuis Novitiis propinat, adhæſurus deinceps illi Petri Apoſtoli Doctrinæ, quæ in ſacris Literis omnibus cum veneratione & attentione meditando exponitur; Fiduciam concipimus eundem cum à nobis diſcedet, & ad illos populos accedet, inter quos & Religio noſtra floret, & Viri Militares æſtimantur non adèò diſſiciliter munera ſuis Natalibus digna, eorumque Præmia luculenta adepturum.

Dabantur

Francofurti ad Oderam.

(L, S) Pridie Michaelis. A. C. 1711.

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*An Extract from the Register of the Deliberations of the Consistory of the French Church at Frankfort upon Oder in Brandenburg. Of the 15th and of the 19th of July 1711.*

**T**HIS Day being *Wednesday* the 15th of *July* 1711. The Company of the Consistory being duly Assembled, Mr. *Vincent* Moderating, appeared *Messire Philippe de Gentil*, Marquis de *Langalerie*, Knight, Lord of *La Motte-Charante*, *Toune-boutoune*, and *Biroa* in *France*, King's Lieutenant, and first Baron of the Province of *Xaintonge* in *France* also; Administrator, for King *Augustus* of *Poland*, of the Land of *Kazogue*, and dignified with the Titles of General of Horse to his Imperial Majesty, Lieutenant General of his M. C. M's Armies, General of Horse of the Foreign Troops, and Colonel to the great Duke of *Lithuania*, and Knight of the Military Order of *St. Lewis*, and represented to the Company, That God having, by the most admirable Methods of his Providence and Mercy, shewn him the Errors of the *Romish* Church, in which he had the Unhappiness to be born, and to persist from his Infancy, in order to bring him to the Knowledge of His pure Truth; he had, after a serious examen of the three Religions, which divide Christians, and under the Direction of the famous Dr. *Strimesius*, appointed by the Faculty in Divinity of this famous University, jointly with Mr. *Causse*, Professor extraordinary, and Pastor of this *French* Reformed Church, happily acknowledged, in consequence of several Conferences held upon that occasion, that the Reformed Religion is that in which he believes he can most

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safely work out his Salvation; and that he was desirous to abjure the Errors of the Church of Rome, and to make public Profession of our Holy Reformed Religion, upon the Testimony of the Professor and Pastors abovementioned, who Attest that, 'tis with Knowledge and after sufficient Instruction that this true Convert embraceth the Reformed Religion, Mr. *Vincent*, Moderator, has received his Abjuration, after having laid before him a short Enumeration of the Errors of the *Romish* Church, and of the opposite Truths, which are taught amongst us, in which Truths he hath promised to persist; Upon which it was resolved that the same Ceremony should be reiterated in Public the next Lord's Day, which has been done accordingly, to the Edification of the whole Assembly: Upon Lord's Day the 19<sup>th</sup> of July, after Morning Service, an Exposition of *Rom. X. 9.* and a pathetical Discourse address'd to the Profelyte, and another to the Congregation by Mr. *Causse*, which was the Occasion of the present Act, entred upon the Church Register, Signed with the Marquis de *Langalerie's* own Hand, and by the Moderators and Secretary.

We the Pastors and Elders of the *French* Church of *Frankfort* upon *Oder*, do Certifie, That this Extract is perfectly agreeable to the Original: Done at the Place aforesaid, *August 2d*, 1711. Sign'd upon the Original, *Vincent* Pastor, *Causse* Pastor, *De Bancels* Elder, *Cardel* Secretary, *Hennequin* Elder, and *Fontaine* Elder.



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